

American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



NOVEMBER, 1864.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 8d, and 4th pages of this cover.

New-York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 81 JOHN STREET,

Price, 50 Cents a year, in advance.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary.

(MAGAZINE.)

Vol. VIII.

NOVEMBER, 1864.

No. 11.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

EDUCATION OF THE FREEDMEN IN LOUISIANA.

IN February last, was issued from this Department Headquarters, 'General Order No. 23, containing the famous "Labor System" of Louisiana. This order may perhaps be styled the initial step of progress for the freedmen. By its provisions the able-bodied black laborer obtained food, clothing, medical attendance, a house to live in, and one hundred dollars a year in the shape of what is called wages. He was also therein promised a free school for his children. The whip was discarded, the peremptory discipline of slavery annulled, and the absolute power of the master reduced to a degree corresponding with that of an employer to his hired workman. On the other hand, the laborer was required to work, negrophilism was disfavored, and vagrancy and idleness forbidden under sure and sufficient penalties.

Education followed swiftly the footsteps of liberty. The next month the promise of free instruction for the colored people of Louisiana began to be fulfilled. General Order 38 was issued, constituting a Board of Education, consisting of three persons, Major B. Rush Plumly, Lieutenant E. M. Wheelock, and I. G. Hubbs, whereof Major Plumly was Chairman. This Board was empowered to establish common schools, employ teachers, erect school-houses, regulate the course of studies, and "have generally the same authority that Assessors, Supervisors, and Trustees in the Northern States have in the matter of establishing and conducting common schools." The scope and purpose of the order is stated to be, "For the rudimental instruction of the Freedmen of this Department, placing within their reach the elements of knowledge, *which give greater intelligence and greater value to labor.*"

THE SCHOOLS.

The members of the Board, from the time of their appointment, began energetically their work, and have given to it their undivided time, strength, and thought. The results are commensurate. They have established, and are now sustaining in successful operation, sixty-nine colored schools, giving employment to 109 teachers, and containing an aggregate of 7722 pupils. Previously to being employed, these teachers were required to attend the normal class, from one to six weeks, according to their respective needs. Of the 15,340 colored children indicated by the recent census of the Provost-Marshal as being within our army lines in loyal Louisiana, more than one half are already gathered into these free schools. It is expected that within the next three months the remaining moiety will also be placed under instruction.

The country schools are prosperous and thronged, and although they have been in being but a few months, they are rapidly demonstrating the capacity of the African to receive our civilization. Children who eight weeks ago were beginning the alphabet are now reading in First Readers, and solving with facility problems in the primary rules of arithmetic.

The more intelligent of the planters are comprehending that whatever contents and dignifies their labor is a reciprocal benefit to themselves; and the instances are continually increasing where the planters not only willingly, but cordially, aid the Board in the location of schools on their plantations.

The city schools, fourteen in number, are conducted by 34 teachers — have an average attendance of 2427 pupils, with a total of perhaps 300 more. The ages of the scholars range from five to eighteen, with

several grown persons of either sex, servants, teamsters, and seamstresses, who manage to save an hour or two from daily toil and devote it to gaining the elements of knowledge. About one half of these children, prior to last October, did not know their letters.

VISITATION OF THE SCHOOLS.

The different members of the Board have frequently and thoroughly visited these schools, and are conversant with the teachers and their methods of instruction. Certainly, the general cleanliness of the children is to be remarked. Their parents are poor—most of them very poor, owning not even themselves till that ever-memorable day in April, 1862, when the serfdom of Louisiana vanished in the smoke of Farragut's guns—yet the little ones always enter the school-room with their brown faces and hands shiningly clean, with shoes and clothing often woefully patched, yet painstakingly neat. The pupils display great eagerness for knowledge and facility of acquisition. Their perceptive faculties are particularly good; too much so, perhaps, as in the reflective faculty and memory they seem somewhat deficient. No severity of discipline is used or required; the threat of expulsion from the privileges of instruction being sufficient to tame the most mounting spirit. The weekly report of the teachers shows that the number of instances of absence and tardiness are less than, and the average daily attendance fully equal to, that in the white schools.

OBSTACLES OVERCOME.

No school buildings have been built, but such quarters as could be devised on the spur of the moment have been obtained; such as confiscated houses, the attics of untenanted stores, and in two instances the basements of churches. These latter were grudgingly given, or, rather, not given at all, but taken. The pastors had followed the able-bodied of their flocks into the elysium of the Confederacy, and the walls that had been defiled with the peans of treason and slavery are consecrated anew by the breath of instruction, and the songs of praise of these "little ones"—slaves no longer.

In organizing these schools, many obstacles were met with and one after another overcome. The prejudices of the people were actively enlisted against the education of "niggers." It was thought impossible to procure teachers, except from the North. Yet the true-hearted women of New-Orleans came forward promptly to the work, and quietly bore the load of calumny, sneers, and social proscription that fell to their lot.

Louisiana has furnished the work with seventy-five earnest and laborious teachers. All honor to them! The history of this State would be poorly written should omit their names.

SUCCESS OF THE SCHOOLS.

A better day is now dawning here. The progressive triumphs of our arms have purified the political atmosphere. Many who were blind now see; and the community are fast perceiving that as the negro, bond or free, must still furnish the labor of the South, it is better to have that labor instructed than brutalized, and thus spend in schools in order to save in prisons. In these schools careful attention has been paid to the correct vocalization of the elementary sounds; the pupils have been trained to a clearness and purity of tone creditable to Saxon voices. The advanced classes have finished the primary books of reading and geography, and are now reading the Third and Fourth Readers with facility. They have acquired the knowledge of arithmetic as far as long division and fractions, the multiplication table, the use of the outline maps, and can write with commendable neatness. Such are the general features of these schools. Even if they were now closed, the work of self-instruction, with the more advanced classes, could go on, and nothing can eradicate the knowledge they have thus gained.

THEN AND NOW.

Three years ago it was a crime to teach their race. Now they read the Testament and the newspaper. They are learning the geography of the world. They are gaining the knowledge of figures, with which to do the business of labor and life. They are singing the songs of the Union and freedom. They show a healthy mentality, and have made it appear to reasonable minds that they are very much like the rest of mankind, and are thus entitled to a fair chance in the world.

The result of this new chapter of human experience will be a general resurrection of buried mind through the worn and wasted South. Our military expeditions do the pioneer work of blasting the rock and felling the forest. Education follows to sow the grain and raise the golden harvest. The most glorious work is now opening—to lift up the freedmen with instruction, counsel, culture. The day of antagonism is over, and that of befriending begins. Behind the advancing lines of our forces follows the small pacific army of teachers and civilizers; and the school-house takes the place of the whipping-post and scourge.

E. M. W.

VIRGINIA.

From Miss S. L. Daffin.

NORFOLK, VA., Sept. 1864.

EVERY day finds my love for the work among the freedmen increasing. The disadvantages under which they have so long labored have had no tendency to diminish the desire which seems to be common to the majority of them, to rise above their present condition.

In many of the pupils there is manifested a disposition to attain the same position gained by their teachers. They express themselves desirous of studying every thing that will conduce to their intellectual welfare. And while I endeavor to do all that lies in my power in this direction, it is my constant aim to direct their minds to the importance and necessity of seeking a knowledge of "Him who hath loved us, and given himself for us."

The infant department of the Sabbath-school in which I am engaged has been intrusted to my care by the Superintendent, Captain Felt. I am much encouraged by the attention given by the little ones to the instruction imparted. Each Sabbath I teach them some portions of Scripture, which they repeat on the following Sabbath. They have learned nearly all of the Ten Commandments, by repeating them after me in concert.

These exercises, with a few questions and answers practiced from ———, recently introduced into the school, will, I hope, by the help of God, become a means of leading their infant feet into the paths of righteousness.

From Mr. H. S. Beals.

NORFOLK, VA., Sept. 27, 1864.

At many of our cabins are little piles of lightwood, which busy little hands have gathered, with bare and sometimes bleeding feet, waiting to purchase a pair of shoes, a pair of pants, a little dress, etc. To-day two mothers came to me, saying: "Mr. Beals, what shall we do for our dear little ones? The nights are becoming chilly, our houses are open, and our child-

ren almost naked." Both of these mothers wept bitterly. Another woman has crept softly behind the building where we hold our Sabbath service, to listen to our songs of praise and prayer, because she was unwilling to walk in with bare feet. I can warrant, yes, guarantee one fourth the value of all the clothing you send me.

No economy within their reach will enable them to pay more than that. I *know* how pressing are their wants. There are three hundred of these helpless women and children, eating without a knife or fork, sleeping less comfortably than a Northern house-dog in his master's barn. I have no heart to look on sufferings without power to relieve them. I love these people—I love to teach them. But my health and constitution suffer with this human suffering unrelieved. My nerves are not strong enough to see these naked limbs uncovered, these aching hearts uncomforted. If any thing ever drives me from this field of labor, it will be because I must look continually on human suffering, without the power to alleviate.

From Miss Abbie W. Church.

DOWNEY FARM, VA., Oct. 1, 1864.

The progress of the school has been wonderful—no obstacles encountered, no cases of insubordination to report. There has been a decided improvement in punctuality. They will come running and panting when they see the school-house door open. Writing has been introduced the last month. It is a great stimulus to their former ambition; as no one with an imperfect lesson can write. The people, too, are elated over the fact that their children are learning to write, and beg the pleasure of sometimes looking in to see them do so.

The religious interest in school is more apparent. One evening this week, twenty-two pupils, with but two or three exceptions, met us in a private room, with the invitation that we would pray with them, and talk about Jesus to those who would meet; trusting they would come, desiring to

be Christians. Since that evening, one young woman says she has "a peace" she knew not before.

A great work is before us. Our responsibilities are unavoidable. Every hour is of momentous importance. If we meet our duties, who can tell the glorious result? God works by means; and if he has called us to this field of labor, it is that we may be a blessing.

MISSION HOUSE, WISE FARM.

From Mr. A. W. Eastman.

September 29, 1864.

It is now nearly seven months since I came to Eastern Virginia, to labor among the freedmen. Soon after I commenced my missionary work at Portsmouth, my heart was made glad to find a willingness on the part of the more intelligent freedmen to lend a helping hand in the moral, intellectual, and spiritual elevation of those who were below them in the scale of manhood. We had the pleasure of assisting the colored people of Portsmouth in organizing an Anglo-African Educational Society. Its object for the present is to coöperate with the missionary teachers in disseminating truth and knowledge among the colored people. We hope it may result in the permanent organization of an institution of learning. We have presented the Society a few books, which form the nucleus of what we hope our friends will help to make a good library.

Our week-day school at the North Street A. M. E. Church averaged about four hundred and thirty scholars. The whole number that came to school while I was in charge, was about eight hundred and fifty. The school was kept in the body of the house, and eight class-rooms in the basement, each class-room being large enough to accommodate fifty scholars. They assembled in the church at nine o'clock in the morning, to spend half an hour in singing, reading the Bible, and prayer; after which each division went to its proper place, for study and instruction. There were two sessions daily of two hours'

each. During the remainder of the day the teachers circulated among the lowly, to listen to their tales of suffering, inquire into their wants, supply them as far as the means would allow, impart instruction, try to get the indifferent interested in availing themselves of the privileges which God, by his providence, had given them, and administer to the sick.

The industrial department was under the excellent management of Miss Louisa Smith. In it women and girls were taught to mend and make their own garments. The Sabbath-school averaged about eight hundred in the month of May. The night school, for the especial benefit of those who could not attend the day-school, was very interesting. A corps of excellent teachers manifested the real missionary spirit. Two of them, Miss Arnold and Miss Smith, have finished their labor of love on the earth and gone to their home in heaven.

Both the week-day and the Sabbath-school made good improvement; were attentive to their studies, and manifested an earnest desire to receive instruction and obtain knowledge. Many of the scholars sought the Saviour, and found him to be precious to their souls.

I have been engaged in the service of the Government since I came to Wise Farm, but have endeavored to do all that I could for the intellectual, moral, and spiritual welfare of the people. A comfortable school-house for ex-slaves has been made of a building which was used, two and half years ago, by the rebel ex-Governor Wise for a carriage-house. I have built in addition to it, making a room nearly large enough to accommodate two hundred persons, and a room or wing on each side of the main building, large enough to seat fifty in each room. We use it for our religious meetings. It was dedicated to God on the 17th of July by brother John Brown, of Norfolk. One of the ex-slaves of the rebel ex-Governor was present.

A great change has taken place here since May, 1862. It is indeed "the Lord doing." There are about two hundred and twenty-five children within one mile and

quarter from Wise School-house, between the ages of six and sixteen years. Our congregation numbers about two hundred on the Sabbath, and is increasing; many of them seem to be growing in grace and the knowledge of the truth.

NORTH-CAROLINA.

From Rev. Horace Janes.

September 16, 1864.

I SHALL at once put up school-houses at Roanoke; as many as we need. Send all manner of supplies, and let us do a big winter's work; for *perhaps* (which may heaven avert!) the *spring* cometh, when no man can work in this business.

SOUTH-CAROLINA.

From Rev. W. T. Richardson.

BEAUFORT, S. C., Aug. 25, 1864.

MR. RICHARDSON, our Superintendent of Schools in the Department of South-Carolina, has sent us a report of his labors for the year. Our limits do not allow of publishing it *in extenso*, but the following extracts will be interesting to the friends of the cause:

"On my return to this field of labor in November last with my family, our colored friends were much rejoiced to 'see minister' again, especially with 'de lady and children.' They said: 'Now, we knows de minister come to lib wid us, cause he bring de family.'

"Miss R. was invited to fill a vacancy in one of the primary schools. Mrs. R. and myself began at once to establish evening schools for adults. Mr. S. C. Hale took charge of the school at the 'Praise-House,' assisted part of the time by Miss Armstrong. The school at the 'Billiard-Room' was conducted by Mrs. R., assisted by two of our children. I assisted a portion of the time, and many of the soldiers rendered much valuable service.

EVENING SCHOOLS.

"At least three hundred adults were connected with these schools, besides some boys, who were unable to attend the day-schools. Most of these pupils were be-

tween eighteen and sixty years of age. Many of them did not know even a letter, others knew part of the alphabet, and some could read words of three or four letters. At the close of the term in May, two large classes could read very well in the Testament, and a considerable number had made good proficiency in writing and arithmetic. When the evenings became short, and the weather quite warm, we closed these schools, as the pupils, after laboring hard during the long days, were too tired to attend school. They were very reluctant to yield to the necessity, and have not given up their books or habits of study. This is true of only a portion of them. Some feel but little interest in learning to read, and some get discouraged, saying: 'No use me try; too old learn.'

"Our weekly prayer-meetings were often seasons of much spiritual life and profit, both to soldiers and freedmen.

BAD CONDUCT OF OFFICERS AND SOLDIERS.

"I have labored as missionary at large in connection with my school duties. During the past six months, I have traveled over most of the islands of South-Carolina occupied by the freedmen—Port Royal, St. Helena, Ladies, Coosaw, Hilton Head, and Paris Islands. This people need plain Gospel truth, to have their consciences enlightened and their moral character improved. The demoralizing influence of many of the officers and soldiers of the army and navy has been shameful, especially in regard to the ex-slave women. Many will return to their homes from these Southern scenes, I fear, with wounds on their consciences more troublesome than wounds upon their bodies.

AGED SAINTS.

"Our labors have not been in vain. Many, we humbly trust, have been strengthened in the right way, and some have been led to Christ. This people need the prayers of the Church. While we have been here, quite a number of the aged and feeble ones have passed away, and a large part of them, we believe, to that rest that remaineth for the people of God. One of them,

'Aunt Sally,' nearly a hundred years old, a remarkable woman, and of rich religious experience. She rejoiced to see the dawning of the day of redemption for her people, and was rejoiced to depart for that better land where the wicked cease from troubling, and the weary are at rest.

SABBATH-SCHOOLS.

"We have ten Sabbath-schools, in which over eight hundred children are gathered. The largest is in Beaufort. The good order and general deportment of the scholars are very gratifying. . . . We wish that the rule adopted by the American Missionary Association, not to commission any teacher who does not possess evangelical faith in Christ, might be kept more prominently before the Northern churches. We want only teachers who love to point souls to the Lamb of God, as we believe that philanthropy without faith in the Redeemer is wholly inadequate to the great work of enlightening and Christianizing this people.

THRIFT OF THE FREEDMEN.

"In temporal things, the colored people of these islands are mainly doing well. Some are gaining property. 'We work now,' they say, for 'old nigger hisself, and not for massa.' Some work for white employers, and others work for themselves, on their own land. One day I saw a colored man with his cart piled full of melons, which he sold for eleven dollars. I said to him: 'Did you raise all those melons on your own patch?' He replied: 'Yes, massa, and tan't a quarter part ise got.' The cotton crop is unusually good this season. Many of the freedmen will receive a rich reward for their labor."*

LOUISIANA.

From Mr. Frank H. Greene.

BATON ROUGE, LA., Sept. 23, 1864.

THE heat of the past two months has been very severe, and it has been only

* Mr. Richardson is desirous of having some friend of the cause present a bell of two hundred to three hundred pounds weight, for the new village on Hilton Head Island—at Mitchelville—laid out and named after the lamented General Mitchel. There is no "church-going" bell on the island, and one is greatly needed.—Ed.

through the great goodness of God that I have been enabled to endure it and carry on my schools.

My schools are in fine condition. The scholars are under good discipline, and are making great progress. They would make still greater advances had we greater facilities. I am very much pleased and encouraged by the advance made by the students during the past month. We have nothing to discourage us; but much to induce us to put forth every energy for the elevation of this people.

On the second instant we gave an exhibition; it was a fine affair; the exercises consisted of speeches, recitations, dialogues, singing, etc. Our building was crowded with a delighted audience. Every one was pleased, and thought the exhibition compared very favorably with any they had ever witnessed in white schools. I was astonished. I did not suppose that the children could possibly do so well. I have attended many exhibitions in the North far inferior to ours. The parents were so delighted, that they wept for joy.

I daily feel more and more the importance of this great work in which we are engaged. I thank God that I am privileged to labor for the elevation of this people. Both the evening and Sabbath-schools are flourishing. The work in the Sabbath-school gives promise of much good. The children are very attentive to their lessons. Many recite verses from the Bible every Sabbath, and all appear interested in the exercises. They are very sweet singers, and their singing attracts much notice.*

OHIO AND KENTUCKY.

From Rev. J. A. R. Rogers.

DECATUR, BROWN Co., O., }
Aug. 27, 1864. }

I HAVE continued during the past quarter

* The above school by Mr. Greene, with Misses Corbin, Henrich, and Hoffman as assistants. Number of pupils, three hundred and forty-four; average attendance, two hundred and fifty-nine. Males, one hundred and forty-seven; females, one hundred and ninety-seven. Can read and spell, two hundred and forty-four; in mental arithmetic, forty-eight; studying geography, sixty-one. Number that write, (on slates,) seventy-eight.

in my customary work here, and in Lewis and Bracken Counties, Ky.

Though there has been to a superficial observer nothing of a striking character in the history of *this* church the last three months, yet God has been dealing with us, and in a way which, if we could fully understand, would elicit our deepest interest. Some of our members are most manifestly making advancement in the Divine Life, and are always ready for every good word and work.

BETHESDA CHURCH, KY.

My regular visits to this church, composed of the families of a few early abolitionists, have been very pleasant. The children of the church are growing up intelligent and Christian, and prepared to be of service in the Master's vineyard. A few days since we buried a youth of the Sabbath-school of very great promise. The last time I preached there, three weeks since, when at the close of the sermon I asked all who would receive Christ to manifest it by rising, he arose. Another young man of the congregation informs me that he has found peace in Christ.

CAMP NELSON AND COLORED SOLDIERS.

I have just returned from a visit to Camp Nelson and Berea, greatly cheered by what I saw. At Camp Nelson I found Brothers Fee and Vetter, and their thirteen volunteer assistants, teaching the colored troops. The teachableness of the colored soldiers, their eagerness to learn, and their rapid progress, were alike surprising and gratifying. I have never seen more rapid progress made by any persons than by them. From what I saw and learned of the white and colored population of Kentucky, I was led to feel that the future progress of Christianity and all that is good depended in this State as much upon the black race as the white. I have been tardily led to this conclusion, for which, if I had time, I should be glad to give you my reasons. "The last shall be first, and the first last." God often chooses the weak things of the world to confound the mighty. I can but think that the black men to

whom Brother Fee preaches there—and he preaches to not a few of either the black or white race—are destined to exert a great influence. Colored soldiers will be leaders among colored men.

BEREA.

Every missionary enterprise must have at least two stages in its growth. The missionary, at first, must be the head and director of every thing, do most of the work and be supported by foreign aid. Then comes a second period, or ought to come, when the energies and self-reliance of the Church are more fully developed. The day seems to be at hand when Berea may enter upon this second stage of her growth. The obstacles to the progress of the Church seem to a great extent to be removed.

A rapid change is going on in Kentucky. The power of slavery is broken. Though most of the slaveholders are at heart in sympathy with the South, they have a wholesome fear of bayonets. The atmosphere is greatly cleansed, and breathes much like a free State. Especially is this true in Madison County in which Berea is situated. There is a growing preparation for the Gospel leaven. May it speedily leaven the whole lump!

A FREEDMAN TO HIS TEACHER.

THE following letter was addressed to Rev. G. W. Sisson, by one of his pupils at Seabrook Plantation, South-Carolina. The writer has had very little instruction :

Aug. 1st, 1864, SEABROOK PLANTATION.

MY DEAR BROTHER SISSON: I now sit down with great pleasure to inform you these few lines, hopin this letter may find you again, in the state of good health; so when you go home, you may make up your mind and come back again, in the winter, when it is cold. We all are very sorry that your health prove so badly, so that you was obliged to go; but we all are in good hope that as soon as the winter come again, and the wether is cold, we all will like very much, to have you come back.

I hope you may remember our little pray-meetings, wich we have held to-gether in the name of the Lord, and if things be so that you are not able to come back, I

hope we may remember one another in the name of the Lord; so that if we never meet again in this life, I hope we may meet in heaven.

But no doubt perhaps, when you look and see this one of your poor scholars' handwriting, perhaps you may say one of these days, I think I will make up my mind, and go back no more.

I go to say something to Miss Ann, I want you to tell her, the little children is crying every day, asking me, "Father, where is Miss Ann? I want my lesson." So I tell them to cry on and perhaps it may go north, and one of these nights, Miss Ann may dream a dream, and when she see *that*, she come back again. I am very sorry that my writing is so bad, but I have no light to see by, and it is night. When you get home you must write back to me, soon as you can, and I will do the same to you. No more to say at this present time.

MR. JACK BLAKE.

AUNT MARY.

CAN the blacks take care of themselves? This question is often asked by the friends and enemies of slavery; the former desiring that it should be answered in the affirmative, the latter invariably in the negative. From time to time, facts are brought to my notice which will settle this question in the minds of all lovers of truth.

Yesterday the following facts were related to me by an old aunty, who has seen hard service under the "patriarchal institution." Her name is Mary Ann Wyatt. She was born in King and Queen county, Virginia, in 1802. She has had two husbands; the first, a free man, died about thirty years ago. Three years later, she married Spencer Wyatt, who lived on a plantation about one mile from his wife. Aunt Mary has been the mother of twelve children, seven of whom were sold on the block, and sent to toil in the cotton-fields or rice-swamps of the South. These seven children have never been seen since they took leave of their agonized mother, years ago; their history, no doubt, has been written in toil and suffering. As each child was thus ruthlessly taken from the distressed mother, nearer and nearer still did she draw to her heart the children which were permitted to remain with her.

She went to her master and hired her time. She was to pay ten dollars per year in silver coin, and her tax, and clothe and feed the children. This, of course, was when the

children were too young for service. As the children came up one after another, she had to pay by the year for each; first, five dollars, then ten, then fifteen, then twenty-five, and lastly forty-five dollars. What a tax for a mother to pay for that which rightly belonged to herself! How did she meet her demands? Far away from her home ran the Rappahannock. There Aunt Mary went for oysters, and "toted" one load on her head, and one on her hip, for the distance of sixteen miles, to a town where she sold them. Day after day, week after week, and month after month, this pilgrimage was made from the Rappahannock to King and Queen Court-House, for ten long, long years, until Aunt Mary was known as the "Oyster Maid" in all that region. This was not her only means of meeting the engagement she had made with her master. She bought a cow, a pig, geese, turkeys, and chickens, hired ground and raised wheat and corn on shares, had a "truck patch," where fine sweet potatoes and Irish potatoes and other garden vegetables were raised for market and home consumption. Thus did this good old persevering "aunty" work to keep her family from the hammer of the auctioneer. When she was up by the Sheridan cavalry, she had three cows and two calves, ten head of hogs, thirty turkeys, and a hundred chickens. The geese she had sold to her mistress, not, however, until she had made three large feather-beds for herself. When our soldiers reached her place, they found a large pot of fresh butter in the cellar, and eight sides of meat in the smoke-house, and, shame be it to our Union soldiers, that they took the hard earnings of this old woman, now bending over the tomb without giving her one dime. The hogs and cattle, and even her three fine feather-beds, were left in "Dixie." But, bless God! she is here, and here too with her liberty, here with her husband, although all her children have left her: Two are at the North, and one is in the army, fighting for the freedom of her race. Then let the slander, raised and circulated by slaveholders and Northern apologists, that "these people when free can not take care of themselves," appear in its proper light.

J. B. NICHOLS, Sup't of Freedmen.

MASON'S ISLAND, D. C., Sept. 22, 1864.

THE ALEXANDRIA "CONTRABANDS."

ALEXANDRIA was and is a real city of refuge. Hither flock crowds of negro refugees from

the South—runaway slaves, who wish to taste and see how good freedom is. There are over seven thousand contrabands now in Alexandria, and of all this number *not more than twenty are supported by Government*, the others all maintaining themselves by honest work. This is an item for those who howl about the prodigious expense that contrabands are to the United States Treasury.—*New-York Evening Post*.

REV. DR. SCUDDER.

THIS returned missionary, soon after his arrival, was at the anniversary meeting of the Fulton Prayer-Meeting. Being called on, he delivered a very interesting address, in the course of which he said :

"As that was the first time since his return that he opened his mouth in public speech, he wished to declare himself a Union man; and the reason why he was such was, because he was a religious man, because he believed in government and in God. He compared the Union to an oak-tree, with its sturdy boughs and deep roots, and patriotism to the vine entwined around its rugged front, overflowing all the boughs with its far-reaching tendrils and luscious clusters. He was a Union man from the sole of his foot to the crown of his head, to the last gasp of his lungs, to the last drop of his heart's blood, and to the deepest emotions that lay in the lowliest nook of his soul. If there was one thing above another which pervaded every muscular fiber, and which lived deep down in the marrow of every bone, it was love for the flag of his country. He never looked at it without being thrilled with the deepest feeling; and among the prayers which he came to offer on that occasion, was this: "O God of my fathers! protect that flag; blast the hand that would profanely venture to pluck one star from that grand constellation which thou hast inscribed there. O God! bless our national armies; give us peace in and through universal victory upon land and upon sea; crush the rebellion; free the slave; everywhere let the prayers of thy people be heard; punish the traitors South and North; spread the wing of one great, undivided, beneficent government over all the land, and make us a people to know, fear, love, and obey thee."

EMANCIPATION.

THE following is taken from the works of Archdeacon Hare, and was written, as can be easily seen, during the discussions in England on the subject of emancipation of slaves in the British colonies. It is worthy, I think, of reproduction now.—N. J.

"OUT OF THE HOUSE OF BONDAGE.

"What says the advocate of colonial slavery to this? That the bondage was no evil? that

the deliverance of a people from personal slavery was not a work befitting God's right hand? Or will he tell us that the cases differ? that the animal wants of the Israelites were ill attended to? that they were ill fed? This at least will not serve his purpose; for the flesh-pots of Egypt are proverbial. What will serve it I will leave him to discover; only recommending him to beware of relying much on the order to expose the Hebrew children. If he does, it will give way under him. Meanwhile, to those religious men who are laboring for the emancipation of the negroes, amid the various doubts and difficulties with which every great political measure is beset, it must needs be an inspiring thought that to rescue a race of men from personal slavery, and raise them to the rank and self-respect of independent beings, is, in the strictest sense of the word, a God-like task; inasmuch as it is a task which, God's book tells us, God himself has accomplished. 'But these things,' as St. Paul says, expressly speaking of the Pentateuch, 'happened for examples, and were written for our admonition.'"

The extract can be found in that excellent book, "Guesses at Truth."—*Evening Post*.

APPEAL TO CHRISTIAN WOMEN.

You, Christian women, have vast responsibilities and duties in connection with this war. Some of you will say: "You have not lost sons, your husband has not gone to the war." Would you look your son in the face, as he returned, and say to him: "We are to have a dishonorable peace with those with whom we have not lived and can not live in peace hereafter. I bequeathed it to you, because I could not endure that you should lie down and die on the field of battle!" But, is there not something dearer to bequeath to your son than property, than life, even? Better that every one of us die in our tracks than to abandon the war simply to purchase peace, and live a little better, have a little more coffee and tea, cheaper silks, and more calico. No. I know every one will respond: "*I'll take the sacrifice!*" Let us look calmly and rightly at this question when we go home, and kneel down at our bedsides, and ask God for his aid in our calamity. I thank God that I am in this war, that I did not die before it took place. If any one tempt you to depart from the work by calling you an "abolitionist," do not heed him. It is high time they who use that term as a reproach should understand that they fling it a day too late. We are all abolitionists. If any one seeks to wheedle you into an abandonment of right by such an epithet, look him fully in the face, at the street-corner, and say, "Sir!" No, do not say "Sir!" do not look at such a man as that. He that is capable of it has fallen far beneath the level of respectable society.—*Rev. Dr. Robinson*.

"The Lord loveth a cheerful giver."

American Missionary.

NEW-YORK, NOVEMBER, 1864.

SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNUAL MEETING.

THE Eighteenth Annual Meeting of the American Missionary Association will be held at New-Haven, Ct., commencing Wednesday, October twenty-sixth, at three o'clock P.M., in the Centre Church, Rev. Dr. Bacon's.

The Report of the Executive Committee will be presented Wednesday afternoon. The Annual Sermon will be preached, Wednesday evening, by Rev. J. P. Thompson, D.D., of New-York. The business meetings of the Association will continue Thursday; the Lord's Supper will be administered Thursday afternoon, and addresses from several distinguished gentlemen may be expected in the evening.

Friends from abroad desiring to secure places of entertainment may address Henry Champion, Esq., 14 Exchange Building, New-Haven, Ct., and upon their arrival in the city, will find the Committee in attendance in the Lecture-Room in the North Church, who will direct them to places of entertainment.

TO PASTORS AND CHURCHES.

THE peculiar feature of the American Missionary Association, in its work among the freedmen, is its evangelical and yet undenominational character. In the language of an eminent clergyman of this city, "While it has always been true to the slave, it has also been true to Christ." It selects as its missionaries, teachers, and agents for the freedmen, only those of Christian evangelical character, so that while it shall, to the extent of its ability, clothe the naked among them, comfort the sick and weary,

relieve the distressed, and educate the ignorant, it may do all through agencies that shall, at the same time, by precept and example lead them to the knowledge and embrace of Christ.

It is this feature of our Association, upon which we mainly rely for the coöperation and support of Christian philanthropists, and it is doubtless this, and the prevailing belief that the Association has been providentially prepared for this work, that have led so many individual ministers and ecclesiastical bodies to give it their hearty indorsement, and commend it to their churches as the channel of their benevolence to the "freedmen."

The Association, wishing to save as far as possible money given to the Lord's treasury, has sent out few living agents, trusting that pastors and officers of churches will bear in mind its peculiar work and its distinctive features, and send us annual or other stated collections; and that benevolent individuals, approving these principles, will discriminate in their favor, and send us contributions from time to time, as the Lord shall prosper them. Other "Aid Societies," are, however, multiplying their agencies, and in more cases than one, we learn of their being welcomed by evangelical pastors, and taking collections in churches, under the mistaken idea that they represented this Association which had just before been commended by a meeting of their ministers.

In these circumstances, the only alternative left us, is to multiply agents as others are doing, at great expense, and to the perplexity and possible annoyance of pastors and churches; or, in this way, earnestly to appeal to the friends of Christ and humanity to recognize the distinctive evangelical character of our Association, and aid us in our humane and Christian missionary work among the freedmen.

CLOTHING FROM THE WESTERN STATES.

CLOTHING is now much wanted at Cairo and places below on the Mississippi, and these wants will greatly increase as the season advances. We advise the friends of

our Association in all the States west of the Ohio, and even from Western Pennsylvania, to mark packages of clothing, *Rev. S. G. Wright, care of Levi Coffin, Cincinnati, Ohio*, and forward them to Mr. Coffin. Please send letter to him, giving the date of forwarding; and also send to W. E. Whiting, 61 John street, New-York, an invoice of the articles. Put also on the package the name of the person or town from which the same is sent.

THE COMING ELECTION.

THE most important election that has ever occurred in this country, considering the state of our public affairs, is to take place on the eighth of the present month. We earnestly hope that every voter will act in view of his great responsibility to God as well as to his country. On the issue of this Presidential election may depend the speedy quelling of the rebellion, the question of an inglorious or righteous peace, involving the weal or woe of the nation for many generations. Let every elector then feel and act as if the success or failure of a good government depended upon his ballot; and in choosing between rival candidates, vote for men who hate oppression, who believe in the equality of all men before the law, who are determined to have peace on righteous principles, and who are for preserving our civil and religious privileges and the Union of these States. *God save the Commonwealth!* *

TEACHERS AMONG THE FREEDMEN.

MANY of the teachers, after the summer vacation among their early friends and native mountains and valleys, have returned to their fields of labor; others are on their way; while upward of fifty are waiting to know whether the receipts of our treasury will justify their appointment. We beseech the friends of the cause to remember the teachers in their prayers to the Most High, and also the importunate cry of the freedmen to teachers and those who can sustain them: *Come over and help us!* *

TO MEN OF THRIFT.

SOME of our readers are men in active and prosperous business. Most of them, we trust, are thoughtful about the future as well as the present life, and aim to be good stewards of the Great Proprietor. We wish to suggest to such readers a few considerations of practical importance.

It is obvious to every enlightened Christian that the mass of men of enterprise and success are selfish, bent on accumulating property for very different aims than the spiritual interests and eternal welfare of themselves and others. They are rich, it may be, toward self, their families, their political party, and to some benevolent objects, but not rich toward God; and it is equally obvious, not to Christians only, but to mere worldly men, that multitudes of professed Christians live and act from selfish, ambitious, and unworthy motives. As the late Rev. John H. Rife said, "They eat their sumptuous dinners like Dives, and then shake out the crumbs from their table-cloths to Lazarus lying at their gate." It is true also that there are those who, amidst all their activities and successes, think mainly of using their accumulations for the good of mankind and the glory of God. Great is their present and great will be their future reward.

Respected reader! have you reflected on the meaning of the implied injunction of the Saviour: *BE RICH TOWARD GOD*? The Apostle Paul explains its meaning: "Charge them that are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate." By the term "rich" he undoubtedly means not merely the affluent, but such as are comparatively rich — persons in easy circumstances. Being rich toward God can not mean spasmodic but systematic giving; and especially living and acting supremely for God and the good of mankind. It is the opposite of living and acting supremely for self, or to secure the applause of fellow-men.

The Lord Jesus Christ, in the parable of "a certain rich man," warns men. While this millionaire was troubled about where to bestow his goods, God is represented as

saying to him: "Thou fool, this night thy soul shall be required of thee." And the Saviour adds: "So is he that layeth up treasure for himself, and is not rich toward God." There are many more millionaires in heart than in realization. May they, and all who are striving to be rich, remember that riches are either a blessing or a curse—a blessing if rightly used, but a curse if used otherwise. While it is innocent and praiseworthy to accumulate for the purpose of *distributing*, it must be far otherwise to amass property for the purpose of *hoarding*. Such persons come under the condemnation of the Gospel. Let no one be deceived, then. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." *

MAJOR-GENERAL BANKS'S TESTIMONY.

WE are informed that this gentleman, now in this city, speaks very favorably of the condition and prospects of the freedmen in Louisiana. His language, in substance, is: "They are their own best judges of what they want with reference to their present and future weal. In this they evince remarkable wisdom and forecast. They evince a great desire for the education of their children, and on entering into the service of government, make it a condition that the education of their children shall be provided for."

AFRICA.

From Rev. E. J. Adams.

MENDI MISSION, Aug. 2, 1864.

FRIENDS of the missions, and of the elevation of the black race, on this coast, will be interested in the following from the *African Times*, a paper printed in London, respecting our new African Bishop:

BISHOP OF NIGER.

THE Rev. Samuel Crowther, who is officially announced as the new Bishop of Niger, corresponds to the name of his future diocese as being a black man—the first Anglican bishop of his race and color. His history, extending over fifty years, and more, from a state of abject servitude to the

Episcopate, is a very romantic one, and attracted the attention of Her Majesty and the late Prince Consort, by whom he was graciously received at Windsor, on one of his visits to this country.

His original name was Adjai, and his family lived at Ochugu, in the Yoruba country, one hundred miles inland from the Bight of Benin. In 1821 he was carried off by the Eyo Mohammedans, was exchanged for a horse, was again exchanged at Dahdah and cruelly treated, and again sold as a slave for some tobacco, was captured by an English ship of war, and landed at Sierra Leone in 1822. He was baptized in 1825, taking the name of the Evangelical Vicar of Christ Church, Newgate street, Samuel Crowther.

In 1829 he married Asans, a native girl, who had been taught in the same school with him. He was then for some years schoolmaster of Regent's Town, and subsequently accompanied the first Niger expedition. Arrived in England, he was sent to the Church Missionary College, Islington, and was ordained by the Bishop of London.

In 1854 he accompanied the second Niger expedition, of which he has written a very able account. He has since been an active clergyman at Akessa, has translated the Bible into Yoruba, and has undertaken various other literary works of a religious character for the benefit of his African brethren.

The above is one of those strong evidences, showing that black men may be whatever you would have them. No people more easily moulded into shapes desirable, none more easily taught, none learn more readily. You may make them slaves or good citizens; sailors, soldiers, or bishops. The tide of chances has set in against their progress and elevation; still a few have successfully struggled against these, and gained positions, as Bishop Crowther has done. But we think the tide is turning; it looks so here; and the signs of the times in America seem to indicate the same.

The creation of a black Bishop, of the Church of England order, is heartily approbated by all civilized and Christian people on this coast, and regarded as the beginning of a new era in the history of the Church. Bishop Crowther has had the degree of D.D. conferred upon him by the

University of Oxford. We hope the time will soon come when there will be black bishops on both sides of this continent—from the waters of the Mediterranean to the Cape of Good Hope. We do not mean all to be Episcopal Bishops, for we hold that there are other classes of bishops. We pray that many whose handcuffs have been broken during the American war, and now receiving religious training, may be in the future a great blessing to millions on this continent, who have for so many ages sat “in darkness and the shadow of death.” The field here is very extensive, but laborers are very few. “Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.”

From Rev. S. J. Whiton.

GOOD HOPE, MENDI MISSION, }
WEST-AFRICA, July 18, 1864. }

The preaching needed among this people is a simple explanation of the way of life, and an earnest exhortation to walk in it. We must dwell again and again upon the plainest Gospel truths, using such homely illustrations as are adapted to the minds of the heathen, or those just reclaimed from heathenism. We must, in short, find our way to the hearts of a people, degraded and blinded by centuries of superstition and ignorance. To do this, how utterly helpless is man!

“Who, but Thou, almighty Spirit,
Can the heathen world reclaim?
Men may preach, but till thou favor,
Heathens will be still the same:
Mighty Spirit!
Witness to the Saviour's name.”

The Friday evening prayer-meetings for the mission children continue very interesting. We are often pained by the inconsistencies of some, who have indulged hope, but we can not look for absolute perfection, especially among those just gathered from heathenism. We trust that six or seven have truly “passed from death unto life.” No one save the missionary of the cross, who has toiled month after month in a heathen land, striving to sow the Gospel seed beside all waters, and yet seeing but

little fruit of his labor, can fully understand the strange, unspeakable joy that thrills the whole being, when God thus reveals his face in the salvation of sinners. All past toils and sufferings are forgotten, or deemed as naught, in contemplating the great present joy.

THE FAMILY BOARDING-SCHOOL.

The family boarding-school is prospering quite well. Several children not connected with the family now attend, and are making good progress. Some of the pupils are good grammarians, arithmeticians, etc., and all read with as great ease and correctness, as children of the same age in America. The Sabbath-schools in the chapel, and in the Barre at Bonthe, are also well attended. We very much need more money and more men to enlarge our operations. Mr. Barnett, an old Kaw Mendi scholar, now chief at Sea Bar, is very anxious to have a station at his town, which is quite large and favorably situated. The population in this vicinity seems to be increasing. Bendoo now contains at least five hundred people and is admirably situated. Will the churches of America give us the means to scatter more widely the seed of truth?

MARKS OF PROGRESS.

The country is now at peace—the long-continued war between the Boom and Galinas people having been brought to an end. When we compare the former condition of this region with its present state, our hearts are cheered. Fifty years ago, the Sherbro was in deep darkness. No ray of Gospel light had dawned. No chapel-bell sounded on the Sabbath air. There were no missionaries, no schools; nothing but heathen superstitions and orgies. Slave-ships came, and carried away their loads of human bodies and souls. Bloody wars were constantly waged among the different tribes for the capture of slaves, and even mothers sold their own children. Satan reigned triumphant. Now, how changed! The Gospel is preached; schools are established; the Sabbath-bell is heard, and the day regarded in a degree; there are many Christian people; and slowly but steadily the

heathen ceremonies are disappearing. Thanks, thanks to the Lord for what He hath wrought!

"THE LORD IS ROUND ABOUT HIS PEOPLE."

We all rejoice over the late defeat of the King of Dahomey, in his effort to destroy Abbeokuta. Last year, when he fled without striking a single blow, every body regarded it as a remarkable interposition of God for the protection of the Christian natives and missionaries; and it seems no less so now. He gathered an army of fifteen thousand, many of them the famous Amazons, or women-warriors, and made a desperate attempt to capture the city; but he was utterly routed, with a loss of four thousand. Even the heathen ascribe the victory to the missionaries' God. A Dahomian prisoner says: "When we tried to force our way into the town, our courage failed; we could not fight as we are accustomed to do; we trembled, and felt more like running than fighting. You need not be afraid that any power will take your town; for there is some one helps you; something fights for you." Surely, the Lord is round about his people, even in African wilds, and they need not fear what man can do unto them.

AFRICAN EXHIBITION.

I must just mention the African Exhibition, to be held in Freetown, Sierra Leone, next December. It is intended to be a general exhibition of native products, manufactures, etc., for the whole west coast. Appropriations have already been made by different colonies, and subscriptions started in England. It is a novel idea for Africa, and it is hoped that it will awaken more interest among the people in the cultivation of the soil.

In the midst of our toils here, we look anxiously toward our dear native land, hoping and praying for the utter overthrow of slavery. Sometimes, as we think of the fearful sacrifice of life, and of the many, many aching hearts and lonely homes, the night of our nation's trial seems very long and dark. But we trust that the morning will soon dawn gloriously on a *free, united, and Christian people*.

From an African Boy.

GOOD HOPE STATION, MENDI MISSION, }
July 2, 1864.

My object of writing you is this: sometimes when I am sitting alone and no one near me, frequently consider about the Mission that has been planted here for more than half a score years, (if I am not mistaken,) whether it will continue for ages to come, or whether it will soon be abandoned; and I am often led to think that it will have to be forsaken, if they do not send more laborers; but I hope and pray, that that will not be the case, and may the kind heavenly Father bless and support this Mission, and may it be the means of the conversion of many of the degraded sons and daughters of Africa.

It will give me an inward pain if this Mission is forsaken. I hope God will put it in the hearts of some of the good people in this blessed land where the desolating war is now raging, so they will not be afraid to labor where ever their Lord will send them. Our blessed Saviour said: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." What a blessed promise to the missionary that forsake his native land to labor for his Lord in foreign lands. In the twelfth chapter of the Prophet Daniel, third verse, is another promise to the herald of the Cross.

Many of us had been taken in this happy Mission, but alas, I am sorry to say, that I fear only few of us will be saved. One of my school-mates who united with the church the time I did, is turned back to the beggarly element of the world: he is now a son of perdition. I have seen him since he left the Mission, and asked him about his soul's eternal interest, but he did not give me a good answer. I presume he did not like to hear it. Another one who united with the church during my absence, has also apostatized; he is sinning with a high hand against God. There are several more that are living in this condition, but unless they ask God for forgiveness, I know they will be punished without remedy; for it were better for them, if they never know God. As for me, if God aid me and give me long life, I am resolved to labor for him in his vineyard; but I leave myself in God's care. He know what will be the best thing for me to do, because I am young and

have to learn a great deal more, before I can be fitted to be a missionary; my chief prayer to God is to make me steadfast in my Christian course.

The missionaries here have suffered a great deal for us, and I know it would give them an inward pain, if they should see all of us turn back to heathenism. The prayers of missionaries will do no good, if the children persist in wickedness, but God is able to save the greatest sinners, if they only look to him for assistance; the Lord is ever ready to save such as are of a broken and a contrite spirit.

Let not the missionaries feel discouraged, for the work is not man's but God's. He sometimes brings trials on his children, in order to make them draw nearer to him; consequently they must be patient, for their work will not be in vain. And may God maintain his cause for Christ's sake.

BEYOND THE AVERAGE.

"It is now five years," writes a missionary of the American Board at the Gaboon, "since our numbers have been diminished by death, and about four years since any one has suffered from severe and prostrating sickness. But all your missionaries in the Gaboon have passed the average of the life of foreigners in West-Africa. One has been a missionary here twenty-two, one twenty, and the other sixteen years. True, the span that is left to them may be more effective for labor than many years in the beginning; but we can not leave our knowledge of the language and the people to our successors, unless they come in time to learn of us."

THE INTERIOR AFRICANS.

SPEKE and Livingstone show us the African, not as he is known on the outskirts of his own country, corrupted and brutalized by his commerce with the slave-traders, "but he is here put before us," as an English writer forcibly remarks, "in his true colors, with all the elements of good and evil that belong to his native, unsophisticated character. Barbarous he may be, and liable to gusts of passion that sometimes carry him to deeds of savage violence. Ignorant he may be, and the slave of gross idolatry; but he is not insensible to kindness; he is not unwilling to be taught and raised to something that belongs to a far higher order of humanity. And take him as he is—untaught, ignorant of the arts of life, and the sport of savage passion—yet has he learned to be faithful to his leader, to be true to his word, and honest in his dealings; and he has learnt so much of the nature of social union, that he is loyal to his chief, and proud of his tribe and name; and he has many of those points of

character which, among civilized men, are called honor and patriotism. Nor is he a mere fierce and wandering hunter, like the red Indian of North-America. For though he does love to follow the 'large game,' and to bring back their spoils for commerce, he also delights in agriculture, and dwells contentedly among his gardens and fields of corn; longs to possess new implements and arts of culture, that he may turn them to profit; delights to improve his stock of domestic animals, to exchange produce with neighboring tribes, and thus to learn the arts of peace; he longs also for the improved arts and commerce of the white men, whose fame has reached him, but whose persons he has never seen."—*Spirit of Missions*.

FROM NATAL, SOUTH-AFRICA.

THE following is from a letter to the editor of the *Advocate and Guardian*, showing the aptness of the native Africans for the acquisition of knowledge. If this do not prove the natural equality of the colored race, we must refer objectors to the prowess of the negro in the tented field.

"Now for some history of our schools here. The children vary in number at the different stations; in one of the schools, there is a mixture of Kaffirs, Zulus, Hottentots and Bushmen, with an occasional child in whose veins runs some Dutch or English blood. The school-hours are much the same as with you, the children going home at noon to eat their corn porridge or mush. Of course, food is very abundant for them here. As to clothing, the children in the kraals or native villages, go quite naked until they are about ten years old, when they wear a simple band of skin or beads about the waist. When they come into the stations the parents clothe them as well as their means will allow, and in general, we manage to have them quite neatly dressed, by giving them a dress or shirt, in exchange for chickens, corn, potatoes, pumpkins, etc., of which they raise an abundance.

"At nine the children come in as the bell calls them, each makes a bow and says, 'Saka bona,' and takes his seat. They then sing, for they know many songs in both Zulu and English; then they repeat the Lord's prayer, and their lessons begin.

"I wish the good people in America, who think Africans below white people in talent and quickness, would just take a Zulu school. Of course, there are stupid ones, but in the experience I have had, as a whole, they are much quicker in learning, than most white children. Those who

have been regularly in school, can all read Zulu, down to children five years old; and most of those over ten can read English also. All can write, better or worse, some of them very well. They can repeat the whole multiplication table, and do a sum in fractions or reduction as fast as their pencils can fly. They are taught marching, clapping hands, etc., and the discipline, as far as possible, is the same as in our public schools at home; they also study geography and Bible lessons. There are many of them who will repeat a hymn or psalm without a mistake, after hearing it once read, and they will even learn in that way, a song in English, although they do not understand the words. The other day I saw a girl about ten years old, take the book and learn the first seven psalms in less than half an hour, repeating the whole without any prompting, as fast as she could speak. You can see, then, that the difficulty in our industrial schools does not consist in the children being 'poor stupid things,' as many suppose.

"They lead naturally such a wild life, that any thing like system is very hard to submit to. They do not sing in their wild homes, and their first attempts at singing make you ready to stop your ears and flee; but when they do learn, they sing well, and at all hours of the day and night you hear their voices ringing out, here and there, until even the babies call out as you pass their houses, and by some imagination you can fancy they are trying to sing the songs their older brothers and sisters have brought from school.

"When I taught them the first songs with motions of the hands, songs which quiet many a restless little class at home, they were astonished beyond measure, looked, rolled their eyes, and finally a little boy turned to his next neighbor and exclaimed: 'I wonder, if the teacher thinks that we are deers, that we should do this!'"

SIAM.

From Rev. D. B. Bradley, M.D.

BANGKOK, July 9, 1864.

VERY good is the Lord's hand upon us here in this "end of the earth." Blessed be his name! Oh! that we were always keenly sensible of all his loving-kindnesses toward us, and suitably grateful to him for all his tender mercies to us and ours! Are we not wonderfully slow to "know and believe his love"? Is it not just here that all the weakness and barrenness, and

all the strength and fruitfulness of Christians have their origin? If we believe in God, we are strong and fruitful in every good work; but if we doubt it, we are weak and unfruitful toward God in all our ways. Oh! let us strive to put away all unbelief of the constant, and tender, and all-powerful love of our Almighty Lover.

You speak of the great work which the Association is performing for the "freedmen." It is, indeed, a great and sublime work. I am very glad that God has been pleased to honor our Missionary Board by putting them into this service. How wonderful the Lord is freeing our country from that accursed slavery; and how surely will he accomplish it in his own good time! If this most destructive war accomplishes no other end than the destruction of slavery in all the States, it will be a good that will infinitely overbalance the necessary evils attending it.

I have just been writing to Brother Whipple, begging him to send me some fellow-laborers. Let me beg you to join him in most earnest endeavors to send this Mission as soon as possible a reinforcement of at least two families.

HONOR TO WHOM HONOR IS DUE.

WE recognize in the following letter, taken from a cotemporary publication, the characteristic style of one of our former missionaries, Professor Silsby, who does no more than justice to the colored soldiers:

CHATTANOOGA.

DEAR BROTHER: Let me give you a few statistics in regard to the Fourteenth U. S. Colored Regiment, now encamped here.

The regiment has been organized about four months. As yet not a single case of drunkenness has occurred in the regiment, nor has any man been known to drink.

On the twentieth of November last, there were in the whole regiment one hundred and one who could spell in two syllables. On the twentieth of February, this number was increased to four hundred and twenty-five.

At the former date, nine could read in the First or Second Reader.

At the last date, one hundred and twenty-two. At the former date, six could write their own letters.

At the last date, thirty-three.

The regiment numbers some nine hundred

and fifty men, whose wages per month is seven dollars and fifty cents.

The men have contributed one hundred and seventy dollars for books, and six hundred for a brass band.

Their camp is a model of neatness, and their discipline second to none.

Can these men show their fitness for freedom?
Truly yours, J. SILSBY.

THE LAW AND THE TESTIMONY.

A "MOTHER in Israel" has sent us some select sentences from the Bible, that she wishes inserted in our columns, and says: "Although they have stood in the Great Book of the Law for ages, I fear they are too generally overlooked. . . . Oh! that every reader in the land would read and lay them to heart, and also the 26th chapter of Lev. with the 1st, 58th and 59th chapters of Isaiah. Let us not say, that these declarations are nothing to us, because they were announced to the Jews thousands of years since. They are much to us, inasmuch as we call ourselves God's American Israel. God and the principles of his government are unchangeable. Justice and judgment are still the habitation of his throne."

"Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?"

"I brought you into a beautiful country, to eat the fruit thereof, and the goodness thereof; but when ye entered, ye defiled my land, and made my heritage an abomination."

"Of old times I have broken thy yoke and burst thy bonds."

"I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"

"Thine iniquity is marked before me, saith the Lord God."

"For they have turned their back unto me, and not their face; but in the time of their trouble they will say, Arise and save us."

"Wherefore will ye plead with me? Ye all have transgressed against me, saith the Lord."

"I hearkened and heard, but they spake not aright: no man repented of his wickedness, saying, What have I done?"

"This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction."

"They have belied the Lord, and said, It is not he."

"They are not valiant for the truth upon the earth."

"The land is full of adulterers; for because of swearing the land mourneth."

"Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong,

do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place."

"But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation."

OUR LAPSE AND THE REMEDY.

THE rigid morality and the stern faith of our Puritan forefathers was sublime. The simplicity and purity of the Quaker life was equally so. The Scotch Presbyterianism which ruled certain parts of the Middle and Southern States was uncompromising of the right. The Huguenots and the Moravians planted here and there a colony which was ever a light in the wilderness. The circumstances of a new country favored the preservation of good morals, and we have hitherto exhibited a wholesome state of public morality unprecedented in the history of nations. But our pristine virtue has suffered deterioration. We are not croakers, never have been, never intend to be; but we are willing to look any fact in the face and recognize it. We are then ready to deal with it, and there is no denying the fact that the popular tone of moral feeling has been greatly relaxed. With our growing prosperity, and greatness, and pride, and wealth, and luxuries, and refinements, and arts, and denser populations, and great cities, and thronging opportunities, and enticements, both public morals and private virtue have been put to severer tests. The moral alchemy of this nineteenth century has erected its retorts and crucibles. The furnace is heated hotter than it was wont to be heated. The "fining pot" of prophetic vision is a reality. And these influences have grown upon us so suddenly, have rolled in so like a mighty oversweeping tide, what wonder that the nation has sometimes trembled and staggered under the weight? that the barriers have sometimes given way and souls have been engulfed? And what can save us from a spreading desolation? What can save the people from corruption and the churches from deadness? Nothing but a general revival of religion, deep and powerful, pervading the masses, rousing the public conscience, infusing new moral vigor and restoring a proper sense of God's watchful justice and power.—*Advocate and Journal.*

COLORED TROOPS.

It is a well-known fact that there is a deep, firm-rooted prejudice against the man who wears the impress of African descent; who has groped his way in total submission to Southern tyranny since the corner-stone of this fair, fruitful republic was planted by our fathers.

This prejudice is not strictly confined to the limits of the so-called Southern Confederacy, but it has good soil and taken deep root in the hearts of our Northern people. This same prejudice, so wide-spread, deep-rooted, and intrenched by interest and state policy, is pass-

ing away before the unbending requisitions of enlightened public opinion.

When I look up through nature to nature's God, with a love, soul-inspiring, as I behold what a fair land and noble government we have been endowed with, can we, shall we leave any scheme untried that shall have a tendency to quell the storm that is already hurled upon us? That which is possible with man is possible with the Yankee race; and this prejudice that has flourished for a season, like the rapid growth of the country, and has been so strongly grounded in the hearts of our countrymen, is being slowly but surely abandoned. "The wise man changes his mind; the fool never." Two years ago it would have been thought sacrilege for a sane man to have had the presumption to advance the idea that it would render the Government a material help to put the uniform of a soldier upon a colored man, a musket in his hands, thereby allowing him the privilege of avenging the wrongs which have been so wantonly perpetrated upon his race, chastising those who once ruled over them as with a rod of iron, and restoring the now shattered fabric of this fair republic.

Look at the wondrous change two years have ushered into our very midst; see with your own eyes how effectually the prejudice is being torn up root and branch, every vestige being hurled to the four winds. Government has wisely concluded to put in the hands of the colored men the implements of war, the means whereby they can help sustain a government that has broken their bonds and made them free. To-day the Government has acknowledged more than one hundred thousand of these troops, and in every instance they have proved themselves worthy the name "soldier." Would the Government had three or four hundred thousand just such troops! The reader is not compelled to take hearsay or what others may tell him regarding colored troops, but let their works speak for themselves, as they do in bold and defiant terms.

What troops have acquitted themselves better in front of the enemy's works at Petersburg? Where has better courage been exhibited than at the attack on Port Hudson? Who stood the brunt of battle at Olustee? On this very island, (Morris Island, S. C.) where I am now writing, who besieged Fort Wagner, captured that strong fort, drove the Southern chivalry from their seeming impregnable works and the very island? Negro troops have fought at all these places and many more, with all the courage and valor due to white veteran soldiery. In fact, the whole Department of the South, or nearly so, is intrusted to colored troops. Officers have all the trust and confidence in them in a skirmish or battle they would repose in white troops. They can fight, have fought, are willing to fight, and in no instance have they proved unworthy the important position intrusted so judiciously to them. Fellow-countrymen, let prejudice die out, and allow our national ranks to swell with many more regiments of colored infantry.

Being an officer of the Thirty-second United States Colored Troops, stationed on Morris Island, I have the honor to visit Fort Wagner at least twice each week, and its proud, commanding look seems to defy all the troops that could be hurled against it; yet once it fell and the colored troops were there, and wear the honors to-day so gloriously gained there. They fought with all the desperation of which man is capable.

August 9, 1864.

FRED. S. EATON.

TRANSLATION FROM MARTIAL.

THIEVES may break in and bear away your gold,
The cruel flame may lay your mansion low,
Your dues the faithless debtor may withhold,
Your fields may not return the grain you sow;
A spendthrift steward at your cost may live,
Your ships may founder with their precious store;
But wealth bestowed is safe—for what you give,
And that alone, is yours for evermore.

—William Cullen Bryant.

A BLESSED ENCOMIUM.

Of the late Samuel Fletcher, Esq., of Manchester, England, a Christian merchant as eminently distinguished for his large and active benevolence as for his commercial prosperity, it is said:

Had he allowed the sums lent to religion and humanity to accumulate, he might easily have died a millionaire. But he not only put his money to a more profitable usury, he reaped at the very time a greater as well as a purer gratification than he could have done by seeing the "glittering heap" grow larger. He was happy in having it to give, still happier in being willing to give it; and not least happy in this, that he left not one member of his family who wished that he had given less to the exchequer of the poor, or to the treasury of God; or that he had died richer by any diminution of his alms to the poor, the halt, the blind, the orphan, or the widow.

THE LOW STANDARD OF GIVING.

PROMINENT among the sins enumerated on the record, stands the *sin of illiberality to the cause of Christ*. It is the great sin of the Church in the present day. Professing Christians do not give to this greatest, noblest of all causes, the amount claimed for it by the Master. The fact is, that there is scarcely an interest, domestic, social, or national, to which the individual church-member gives as little. With a large number of our people, the cause of the Redeemer is the least cause and the last cause. How few there are who take as much thought for the interests of the kingdom of Christ as they do in respect to what they shall eat and what they shall drink, and wherewithal they

shall be clothed! These merely incidental considerations, which should receive attention only as subordinate interests, are elevated into the place which the affairs of the Redeemer's kingdom should hold in the hearts and thoughts of Christ's people. To this there are many honorable exceptions; but the Church, as a whole, is very far from grasping at the great idea of giving to the cause of the Saviour. She does not give in proportion as God has prospered her members. Of this sin the Church has to repent, or God will chasten her. The Church that stands in view of the harvest field in these last days, and makes God's judgments for past unfaithfulness an excuse for further sin, is incurring great guilt, and will be made to feel the Divine displeasure. For past delinquencies we can not atone, but we may repent and seek forgiveness, and resolve upon increased efforts and renewed sacrifices.

In respect to giving, beloved reader, may we inquire what the record is to be? Will it be one thousand dollars for luxuries and one hundred dollars for Christ? Will it be ten dollars for the current news, and one dollar for the great causes of Missions, Publication and Education? Look over the record of the past, and let its blanks, or its defective contributions awaken in thy heart the high resolve that the future shall witness no blanks, and bear no testimony against thee for stinted liberality.—*Home and Foreign Record.*

THE TEST.

THE great question now before us is, are we to have a nation? There are, indeed, other matters of great importance to be settled, but this must of necessity take the precedence. If we become severed, broken into dishonored fragments, a prey to anarchy and confusion here, and to the greed of foreign despots, to enact again the scenes that have been passing in Mexico and South-America for the last half-century, the prospect is too dark to form plans for future operation. But if we have sufficient virtue, fortitude, energy, perseverance, to stand as a nation against every machination of the vile, then there is hope for us.

On this point all good and loyal men should be united, and should not allow themselves to be divided and weakened by other issues. We may differ honestly about men and measures; but when we allow prejudice to overcome principle, and love of party to surpass love of country, we are guilty of great wrong. While the storm rages, and we see the breakers ahead, let our entire energies be directed to save the ship; after that we can attend to matters of internal regulation. It requires the best use of all our energies and resources to crush this monster rebellion. It is vain to think of compromising or parleying with it. Its insolent proclamation as gone forth: *Either the Confederacy or the Yankee nation must go to perdition!* They have made the alternative, and we should meet them as men, as patriots, as philanthropists. We

care very little for names or parties, except as they have a bearing on this vital issue. In such a struggle the event is sure, if we but do our duty.—*Morning Star.*

ENCOURAGING FROM ITALY.

I HAVE spoken of a better class of men for agents in your work. You may ask, where can they be found? It may serve for a reply, by telling you, that the number in this city, more or less under the influence of Gospel truth, can not be less than two thousand; and probably this estimate is far too low. In the free evangelical movement, there are five hundred communicants in the church itself. There are men springing up in the church in great numbers—good, faithful, intelligent, energetic men. The entire church is one Bible class, or theological school, studying the Scriptures nearly every evening in the week. There is perhaps no other place where such an amount of material is being prepared for Bible and other evangelical work. I can find men for your work, as many as you may desire me to employ. As yet, I have employed but four, knowing your appropriations to have been small. I have furnished Bibles at two different places, and employed a Bible woman in this city. I would like to employ five at least; and as many as ten or twelve might be employed in the different parts of the city.—*Rev. William Clark, of Milan.*

LETTER TO THE TREASURER.

GENERAL Butler was written to by the Treasurer, at the suggestion of a friend, at a time when the "contrabands" were crowding the towns and farms that had been taken from the rebels, to know if it would not be good policy to send some of them into the Northern States, to be employed by the farmers and others who wanted laborers. He made the following reply. About the time of its receipt, Rev. L. C. Lockwood offered his services to the American Missionary Association, and was employed to go to General Butler's Department to see what could be done for the education and spiritual improvement of the ex-slaves. Thus commenced a work that has since been greatly extended. The first teacher Mr. Lockwood employed was the late lamented Mrs. Mary S. Peake, a woman of color, who had previously been engaged in teaching in Hampton. She was well educated, an earnest Christian, and eminently fitted for the work.

Such was the origin of the movement for the education and conversion of the great multitude of colored people who have been brought into the schools and places of public worship, under

the instruction of missionaries and teacher from the Northern States. The Association has now about two hundred missionaries and teachers, in territory redeemed from slavery, superintending and teaching week-day and Sabbath-schools and laboring for the intellectual and spiritual welfare of the freedmen. The field is continually enlarging, and additional teachers will be sent as funds are contributed. Will any refuse to help forward this great work ? *

HEADQUARTERS DEPARTMENT OF VA., }
FORTRESS MONROE, VA., Aug. 10, 1861. }

SIR: I have the honor to acknowledge the many kind expressions of approbation of my acts.

I have endeavored to do my duty following the best light I have, and the event must be in the hands of Him who ordereth all things well. I am of the opinion that it would not be profitable to the negroes to be sent North. There is plenty of waste land for them here, and they can be better and more cheaply cared for here than amid the rigors of our Northern winter. They are at present, in my judgment, earning the subsistence furnished them by the United States, and if any benevolent individual desires to show active sympathy in their behalf, I would recommend that the Committee you suggest furnish a number of suits of substantial cheap clothing fit for winter service for the women and children. Shoes are especially desirable.

I will see that such clothing is distributed among them according to their necessities. The clothing for the men will soon be out, and, as you are aware, we have no supply. Many of them are now dressed in the cast-off clothing and uniforms of the soldiers.

This is all the practical aid I think we are in a condition to receive for them at this time.

To send them North amid the stagnation of business, and at a season when all agricultural occupations, except harvesting, are about to be suspended; to fill our towns with a new influx of people, when their labor is not wanted, while here in Virginia there is land enough cultivated and houses enough deserted, amid scenes to which they are attached, and where they may live, would in my judgment be unwise.

If the war continues, they will be safe here. If the war ends, the wisdom and care of the Government will be exerted for their protection here or elsewhere.

This part of the State is but little more cultivated than in the days of Powhatan, and it would seem hardly prudent to take away from it a class of mostly agricultural laborers who are fitted to the soil.

The most of them would not desire to go North if they can be assured (as I can assure them) of their safety at the South.

I shall continue to receive and protect all the negroes, especially the women and children, who come to me—as well from reasons of humanity as from strategical policy of which it is not now best to speak.

Hoping that you will aid in clothing these poor people, I am, very respectfully,
Your obedient servant,
BENJ. F. BUTLER

LEWIS TAPPAN, Brooklyn, N. Y.

Children's Department.

OUR YOUNG MISSIONARY.

ONE of our superintendents writes of a young girl—less than twelve years old—who is with her mother in the schools :

"Mrs. P. was not well for three days ; so Mary, bless the child, kept on just the same as if Mrs. P. was there with her. I was an observer, but unobserved listener, one morning, when she opened school. She opened her Testament and read : then with uplifted hands she commended the little ones to her Heavenly Father's care. I was affected to tears to see one of her age so devoted to the welfare of the little ones around her. . . .

"I am to have two sewing-schools two days in each week, to cut over and prepare clothing for cold weather.

"Only a few days ago a woman came and desired clothing for a little girl she had found without a mother or friend. I told her to bring the little one to me. She did so. Oh ! the thought that that child had been a slave ! It was almost naked, but its little flaxen curls and bright blue eyes, its little rosy cheeks and dimpled chin, all told too plainly that Saxon blood was in those veins. She gave her name as Clara Winbur, and said her master lived on the Red River.'—*The Freedman's Journal.*"

PRAYING AND GIVING.

ONE of our friends keeps a family missionary box, and a little daughter of some six summers was very desirous of putting in her pennies also with the rest. Some time after she was saying her evening prayer at her father's knee, when to his surprise, she hesitated a moment and then added : "Lord, bless my two pennies for Jesus' sake. Amen." Waiting until she was in bed, he asked his wife, "What made Gracie say that?" and the reply was : "She has prayed thus every night since giving her pennies to the missionary box." May we not believe that the little one's pennies will surely be blessed, and learn from a child the lesson ever to send a prayer with our almsgiving. — *Vermont Chronicle.*

RECEIPTS

From Sept. 1 to Sept. 30, 1864, inclusive

MAINE.

Bangor. James Allen, \$30, to const. Rev. A. K. P. SMALL L. M.; First Cong. Ch. Sab. Sch., \$25, bal. to const. WILLIAM P. HUBBARD L. M.,	55 00
Brown's Corners. Widow M. B. Buxton,	15 00
Bristol. Wm. Hunter,	5 00
Litchfield Corners. Coll., by Rev. D. T.,	10 40
Sandy Point. Mrs. C. B. S., by Mrs. McK.,	50
Williamsburgh. Adams H. Merrill, by J. A.,	20 00

NEW-HAMPSHIRE.

Antrim. Presb. Ch., by J. W.,	12 75
Boscawen. Wm. Temple,	3 00
Nashua. Joel Barker, to const. MRS. JOEL BARKER L. M., by G. S.,	50 00
Wentworth. Ephraim Cook, to const. HANNAH COOK L. M.,	30 50

VERMONT.

Cambridge. Mr. and Mrs. Hezekiah How, \$10; Dea. S. Montague, \$5; Dea. Jona. French and T. Stearns, \$2 ea.; Dea. E. Austin, \$1, by M. S.,	20 00
Middlebury. S. W. Boardman,	5 00
North-Cambridge. John Kinsley, by M. S.,	10 00
Pittsford. Joseph Davidson, by S. P.,	5 00
Sheldon. Saml. M. Safford, by M. S.,	5 00
Wells River. Mrs. Cloe Brock, by W. S. P.,	5 00

MASSACHUSETTS.

Amesbury. Mrs. Eunice Griffin, \$10; Mrs. Dea. Bagley and Mrs. M. Morrill, \$5 ea.,	20 00
Chelsea. Mrs. W. R. McKey,	1 00
Chicopee. Joseph Stackpole, \$5; C. W. Cooley, \$3, 8 00	
East-Hampton. Levi Parsons, bal. to const. E. THOMAS SAWYER and JOHN MAYHER L. Ms.,	10 00
Falmouth. Miss Lucy Lawrence, for <i>Home M.</i> ,	5 00
Franklin. Cong. Ch. and Soc., to const. CHARLES GOWEN L. M., by W. & Co.,	50 00
Greenfield. Second Cong. Ch. and Soc., \$58.62; cash, \$2, by W. E. Treas.,	60 62
Hampshire Co. "An Old Friend,"	500 00
Hanson. I. D. Hall, by W. & Co.,	10 00
Housatonic. B. W. Turner,	1 00
Lawrence. Elijah Bradstreet,	3 00
Natick. William L. Coolidge, \$30, to const. MITA WASHBURN L. M.; First Cong. Ch., \$13.43, bal. to const. HARRIETT F. BACON L. M., by W. & Co.,	43 43
Northfield. Trinitarian Ch. and Soc., by W. E. Treas.,	2 59
Petersham. Orthodox Cong. Ch., by Rev. L. H. A.,	14 00
Quincy. Orthodox Ch., Mon. Coll., by W. & Co.,	6 00
Rehoboth. Cong. Ch. M. C. Coll., by E. A. B.,	10 00
Sandisfield. Cong. Ch. and Soc., by S. J.,	8 85
South-Deerfield. First Cong. Ch., \$53.02, bal. to const. ALMERIN COOLEY and CEPHAS CLARY L. Ms., by Rev. P. K. C.; Monument Ch. and Soc., \$10, by W. E. Treas.,	63 02
South-Egremont. Cong. Ch., by D. D., Jr.,	12 00
Springfield. Olivet Ch., by E. B.,	25 50
Sunderland. Cong. Ch. and Soc., by W. E. Treas.,	3 75
Washington. Union Ch., \$10; Mrs. M. P., 50c., by Rev. M. M. L.,	10 50
West-Medway. Cong. Ch. and Soc., for <i>Foreign M.</i> , by W. & Co.,	74 65
Westminster. Cong. Ch. and Soc., by Rev. E. D.,	84 71
Whitinsville. P. W. Dudley,	10 00
Williamsburgh. J. W. Hyde and others,	1 00
Worcester. Union Ch. and Soc., \$94.95, by P. L. M.; Wm. J. White, \$5, by Rev. E. D.; James H. Bancroft, \$2,	101 95
— To const. THOMAS W. DAVIS L. M., by Rev. E. D.,	30 00

RHODE ISLAND.

Providence. Free Evang. Cong. Ch., \$20; Dea. S. S. Wardwell, \$5, by L. B. D., Treas.; Pierpont M. Edwards, \$1,	26 00
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CONNECTICUT.

Avon. Mrs. Jane B. Ellis,	5 00
Eristol. S. E. Root, I. T. Peck, Mrs. W. H. Nettle-	

ton, A. Norton, N. L. Birge, L. Goodenough, and A. Tuttle, \$1 ea.; others, \$1; M. E. B., 50c.,	8 50
Clinton. "A Friend,"	30 00
Essex. C. H. Hubbard,	2 00
Hampton. Cong. Ch., to const. MRS. CHAUNCEY F. CLEVELAND L. M., by Rev. G. S.,	45 00
Lebanon. Eleazar Huntington,	30 00
Litchfield. Eliada Kilbourn, \$5; "C. L.," \$5,	10 00
Marion. Philo Barnes,	5 00
Middle Haddam. Dea. David Dickinson, by Rev. B. B. H.,	10 00
Milford. C. B. Bassett,	1 00
New-Haven. Amos Townsend and family, \$30; Mary Nichols, \$1,	31 00
Plymouth. Cong. Ch. Sab. Sch., for <i>ed. of a boy</i> , <i>Mendi M.</i> , by L. P. P.,	50 00
Plymouth Hollow. "A member Cong. Ch.," by G. W. G.,	10 00
Rockville. Prof. C. W. C.,	30
Stamford. "A. E. A.,"	20 00
Washington. "Friends," by H. N.,	35 25
West-Meriden. E. K. Breckenridge,	10 00
Westport. Mr. and Mrs. C. Wakeman,	10 50
Willimantic. Mrs. G. W. Brawster,	1 00
Winchester Center. Harry Blake, by E. F. B.,	10 00

NEW-YORK.

Auburn. Individuals, by Rev. J. R. J.,	1 00
Bridgewater. Dr. John Hackley,	5 25
Brooklyn. W. H.,	25
Canandaigua. A. S.,	25
Crown Point. A. P. H.,	50
Delhi Village. Presb. Ch., by Rev. T. F. W.,	69 62
Franklin. Wm. Hine and Mrs. M. N. Bowers,	4 00
Geneva. Hon. Saml. A. Foot, \$1; Miss H. G., 25c.,	1 25
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 Jamestown. M. Ford, 1 0
 Mina Corners. Truman Hill, \$2.25; others, \$2, 4 2
 Mina. Individuals, 1 3
 North-Clymer. Meth. Ch. Coll., 9 6
 Ripley. H. Webster, \$2; others, \$2, 4
 Sherman. Coll. Cong. Ch., \$11.60; Col. Freewill Bapt. Ch., \$7; Chas. Hawley, \$2; others, \$3.83, 24 4

PENNSYLVANIA.

Northville. Northrop Smith, 3 0

Collected by Rev. S. W. King.

(\$200.05.)

NEW-YORK.

Brooklyn. Washington Av. M. E. Ch., \$64; Sand-street M. E. Ch., \$32.50; Pacific-street M. E. Ch., \$22.70; De Kalb Av. M. E. Ch., \$18; Warren-street M. E. Ch., \$10.65; H. C. Richardson, 1st Ind. M. E. Ch., \$10; South Third-st. M. E. Ch., \$8.85, bal. to const. REV. J. S. INSKIP L. M.; Eighteenth-street M. E. Ch., \$7.55; James M. E. Ch., Reed Av., \$7.50; E. Gray, York-street M. E. Ch., \$2, 183 7
 Flushing. Union Meeting, 5 0
 Greenpoint. M. E. Ch., 11 2

Collected by Rev. James McFarland.

(\$23.90.)

OHIO.

Cadiz. Individuals, 5
 Calcutta. Mrs. R. A. Creaton and Geo. Dawson, \$1 ea., 2 0
 Germano. Vincent Ferguson, \$2; J. C. Snider and C. B. Best, \$1 ea.; others, \$2.40, 6 4
 Harlem Springs. S. S. Hart, 1 0
 Hudson. M. G., 2 0
 New-Lisbon. Mrs. Susan Snodgrass, 2
 Salineville. Mrs. Susan Manifold, \$2; John Hunter, S. Burson, W. J. Dallas, W. Feloon, P. Crumley, J. McDonald, J. Robertson, and H. Nickson, \$1 ea.; others, \$1.25, 11 2
 Smithfield Station. Rev. H. S. T., 5

Total,

\$2,898 8

LEWIS TAPPAN,

Treasurer.